Christian Courier

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Ethiopia searches for God amidst distrust and despair

Canadian-Ethiopian woman dreams of mission work among her people

Bert Witvoet

ST. CATHARINES, Ont. — "The people in Ethiopia are afraid and feel hopeless." That's the report given by Enu Yami, a St. Catharines woman who recently visited her homeland after an absence of nine years.

"Especially in the countryside people are suspicious and afraid that tribal friction will erupt into tribal warfare," she says. "There is also a lot of unemployment."

But in the midst of this dispair, there is a religious revival going on, says Yami. Thousands of people are flocking to huge rallies organized by Protestant churches. In response, the Ethiopian Orthodox Church is paying more attention to teaching the Bible, she says, and it, too, is experiencing growth.

But the Orthodox Church is unhappy about the Protestant influence and is using its political influence to oppose the trend. At the same time, the Muslims are waiting patiently at the sideline and finding plenty of opportunities for expansion as well, reports Yami, who worships with her family at Jubilee Fellowship Christian Reformed Church.

Temporary hardships

Yami's brother, Negosh Yami, is a member of the Full Gospel Church in Ethiopia and writes in a letter dated August 15, 1994, that there are seven Full Gospel churches in the capital of Addis Ababa. The biggest church can accomodate about 15,000 worshipers, he writes. "Every week about 200 to 300 accept Christ as their personal Savior" in that church alone.

He further writes about Baptist, Lutheran and other Protestant churches, which are all "in a revival position."

Negosh Yami sees further evidence of revival in the countryside and believes that the Lord is showing his special favor towards the people of Ethiopia.

According to Negosh Yami, the drought, the poverty, unemployment, street children, etc. "may drive a person crazy when he or she concentrates on them." But he sees them only as temporary hardships.

"Suppose someone from the U.S.A. or Canada gives me a

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BERT WITVOET

Eno Yami

How will B.C.'s new health vision affect private hospitals and rest homes?

Gertie Pool

ABBOTSFORD, B.C. — While the government of British Columbia is blazing new trails with a "New Directions" campaign for a healthy British Columbia health care "vision," introduced 18 months ago, disturbed residents ask: "'New directions' — what direction?"

British Columbia's generous health care, that from conception was free for the taking, now finds itself in financial difficulty. The relentless, costly abuses nibbling at the roots of this once luxurious health-care plan have come home to roost.

The government, forced to make a rescue attempt, proposed radical change. By October 1994 it will abolish boards of governors for health care units and hospitals and replace them with Community Health Councils (CHCs) and Regional Health Boards (RHBs).

Sceptical residents believe that B.C. is heading for a cash crunch and that the purpose of forming CHCs and RHBs is to eliminate confrontation with

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It just never stops

ALMA BARKMAN

"Let justice roll down like waters and righteousness like an everflowing stream."

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News

Witchcraft does not stop spread of gospel

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chance to come abroad with my whole family," writes Negosh, "my answer will be 'Thanks, I prefer to be staying here jobless and praising my Lord.'"

Active and persecuted

The Kale Heywet Church (Word of Life Church) reports an estimated 3,000 member congregations and an estimated two million members. It's reported to be very active in evangelism and development work.

But there are serious challenges facing the church, says the annual 1992-1993 report published by the church's central office: Christians in one area have been persecuted by practitioners of witchcraft; people have been displaced by warring nomadic tribes; leaders of traditional religions have burned the houses of some Christians and have refused land for burial ground; hunger from drought has affected some evangelists.

In spite of these difficulties the church is proceeding with clean water projects, child care, sanitation programs and hunger relief, besides providing 120 Bible schools, theological training for 2,517 students participating in 18 different centres, women's ministries (family and development projects) and youth work.

Enu's dream

Enu Yami and her husband Getachew Alemayeu would like to return to Ethiopia with their two children some day to start a ministry for the poor.

"I saw a program for the children of the poor run by an Ethiopian woman with the help of her Swedish adoptive parents. In a large compound they feed the children, offer them education in the school and worship in the church. That's the kind of program we would like to start," says Yami.

She used almost the entire five weeks she spent in Ethiopia counseling people and bringing them together. Most of her siblings and cousins, who belong to different churches, were no longer talking to each other.

I told them, "We worship only one Father; why not talk together?" As a result of her efforts the relatives are coming together again, opening the Bible and discussing each other's beliefs, says Yami.

When she returned to Canada and was greeted by her husband, she learned that their home in St. Catharines had been vandalized two days earlier and that racist slogans had been painted on the walls. Did this incident make Enu Yami even more determined to return to Ethiopia one day? Not really, she says. "I've become careless about my life. Besides, there's even more hatred in Ethiopia." If they return to their homeland it is so that she and her family can be part of the renewing of life there.

B.C.'s health pie is not big enough for all

...continued from p.1

Victoria and move it into local communities. Others do not like the government's politically motivated financial management: its settling of "generous contracts" with health care employees and its telling hospital boards to cut services and balance the books.

Local politicians' worst fear is that the government will be downgrading its health care spending, giving RHCs and CHCs only a certain amount of funds. They fear that at the regional level this will create fierce competition to carve out a pie that isn't big enough.

Something must be done

Nonetheless, the cold, hard fact remains that B.C.'s present spending is excessive: $6.2 million on health care — which is one-third of all provincial government expenditures. Add to this that operating services have increased 20 per cent per capita (after inflation) in the past two-and-one-half years. It is no secret that health care is big business in British Columbia.

Level-headed residents sense that something needs to be done soon, but costly benefits within the system are what troubles local politicians and hospital trustees.

In what other industry besides government can you accumulate sick pay over 30 years? MSA General Hospital currently has a deficit of $3.8 million, most of this because of accrued sick, vacation and severance entitlement, says MSA trustee Henry Lucas of Abbotsford.

Feed and starve policy

What truly upsets the taxpaying public is that the NDP's course favors the strong Hospital Employees Union. The party is launching a shrewd vote-getting attempt for the next provincial election.

Despite bed closures in 122 B.C. hospitals, and harsh health care cuts in services everywhere, the NDP brass have given the hospital employees union a 3.5 per cent pay raise under the Health Labour Accord, (which ensures unionized workers will not lose jobs because of reforms).

Nonetheless, the government's response to the people's mighty groan is: there will be "chopping at the top!" Five or six administrators will be replaced with one chief executive officer (CEO) and integrated payrolls and bulk purchasing power. The 800-1,000 hospital and long term care facilities will see amalgamation of their boards of governors under an umbrella of 75 CHCs and 20 RHBs.

At this time it is uncertain if church-owned or related hospitals and care home board members will be allowed to maintain their independence or whether they will become obsolete. What is certain, all health-care facilities must yield control to CHCs to assure administrative efficiency. Authorities rule there can be savings in laundry, food and medical purchasing without affecting the spiritual intent of a facility.

Concerned residents question how this new philosophy of a socialist government will influence privately owned hospitals and nursing homes, and just how far the NDP government will concern itself with administrative duties.

Abbotsford alone has a number of hospitals and long-term care (LTC) facilities that are supported by community and Reformed church people and which accommodate thousands of area residents.

"These facilities were built with hard-earned pioneer dollars. A government take-over is no guarantee that future resident care will be more compassionate and cost effective," says John Wittenberg, board chairperson of two LTC facilities.

Menno Hospital administrator Gerald Neufeld believes that until now, denominationally run programs have been efficient, and it would not be wise to "mess around with" what is working well. If the NDP government were to tamper with private donations or bequests it would be a "great misdeed" and not to be taken lightly, says Neufeld. "Why meddle with organizations that have good track records?"

Keeping identity

There seems to be a glimmer of hope in the New Directions "Closer to Home" program, which some feel could lead to a little more leniency towards church-related institutions. But just how much independence will be left in regards to boards of directors choosing residents that suit their aims in running these private homes remains a big question.

Already, the subsidized organizations are very much restricted as to choice of residents in regards to background, religion, race or color.

Anne De Graaf, administrator of the non-subsidized Ebenezer Christian Senior Citizen's Care Home points out that all health care facilities operate under the B.C. Health Care Act and regulations.

"Each private organization has its own philosophy or mission statement. Making its own policies and procedures is what makes a home unique," says De Graaff. "If the government wants to regulate and expect everyone to abide by and operate under one [the government's] philosophy then there is nothing distinctive anymore. It would be dictatorial. Now we have socialism but not dictatorship; but who knows what the future holds?"

Gertie Pool is a freelance writer from Abbotsford, B.C.

Chaplaincy Training

There are still rather generous stipends available for chaplaincy training for ministers.
Interested members of the clergy can obtain information from the Canadian Chaplain Committee:

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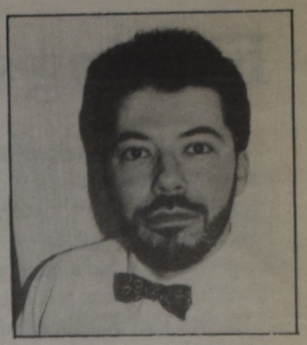
News/Politics

Of Wheaton and worldviews

POLITICS

David Koyzis



I am writing this column from the house I grew up in here in Wheaton, Illinois, where I am spending a few weeks before the beginning of the academic year. Wheaton is a suburb of Chicago and is known for several things. It is the location of the United States' first 18-hole golf course, which is almost immediately behind my parents' home. It is the location of Wheaton College, one of the best known Christian universities in North America. Possibly because of this institution's influence, Wheaton has become the centre of a large number of denominational and parachurch agencies, including *Christianity Today*, Scripture Press and several independent mission societies.

Wheaton and surrounding DuPage County have also long been reputed one of the most Republican regions in the country. Loyalty to the Republican Party goes back nearly to 1854, when the party was founded. Since that time probably most evangelical Christians in the North have been Republicans, as was my family while I was growing up.

The three 'Rs'?

In its early years the Republican Party championed a number of progressive causes dear to the hearts of evangelicals, including the abolition of slavery, the prohibition of alcoholic beverages and the advancement of women's rights. But above all, it was strongly nationalist and favored maintaining the American union against the secessionist states of the South. During the decades after the Civil War its supporters labelled the opposition Democrats the party of "rum, Romanism and rebellion."

The Republican Party seemed to be a particularly hospitable political home for American evangelicals. As a result of the frontier revivals early in the last century, evangelicals assumed a crusading zeal which they brought to their political pursuits as well. The majority were post-millennialists and believed that their reforming efforts would bring in the kingdom of God, and that the American republic was likely to be the principal channel for its arrival.

Many evangelicals did, of course, feel some guilt at what can only be described as the theft of Hawaii, the Philippines and other territories from former colonial powers and, ultimately, from their own people. But they also believed that their annexation to the U.S. would further their assimilation into God's kingdom on earth. Most Americans were similarly convinced that Canada would eventually be brought into the American union, whose "manifest destiny" was to occupy the entire North American continent.

Let God do it his way

These days American evangelicals living in Wheaton and elsewhere look at their own country somewhat differently than their forebears did. Most still vote Republican, and many on some level probably still view their country as uniquely chosen by God. But the earlier optimism is gone. Evangelicals are generally no longer in the forefront of advancing the civil rights of blacks and women. If they have not abandoned politics entirely, they have usually seen their task as one of defending the family and traditional morality against the corrosive forces of the larger culture. They are generally premillennialists and are pessimistic about the progress of the kingdom short of the second coming of Christ.

If a lesson is to be learnt from evangelical experience over the past two centuries, it is that God can and will use his people to advance his kingdom. But believers should avoid so identifying the cause of the kingdom with any one party or nation that they risk making the latter into an idol and losing sight of what the real kingdom is all about.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., and is not an expert in liturgical yodelling.

Liberals try to sue Christians out of politics

WASHINGTON, D.C. (EP) — Churches have a right to educate their members regarding political candidates and issues, and many Christian organizations, especially conservatives, provide educational materials for church use.

But liberal political organizations have begun striking back, filing last-minute ethical complaints and lawsuits in an effort to keep conservative churches and Christian organizations from distributing voter's guides and similar materials. Even though the complaints and lawsuits may have no chance of succeeding, the threat of legal action by itself has a chilling effect.

Attorney James Bopp successfully defended Concerned Women for America and the Family Foundation, an affiliate of Focus on the Family, against a lawsuit last year that challenged the Christian groups' right to distribute a voter's guide in Virginia. A local judge halted distribution of one million voter's guides just 10 days before the election, but a federal court ruled that it is "indisputable" that church distribution of voter's guides are protected by the First Amendment, and the Virginia Supreme Court unanimously overturned the injunction.

Short story correction

In Sonya VanderVeen Feddema's story "The Day of the Deer" (CC Aug. 12), column 3, paragraph 2, the last sentence has the boy narrator saying: "Tears ran down my cheeks." The sentence *should* have read: "Tears ran down *her* cheeks," referring to the boy's mother. The mistake is crucial to the story because the boy prided himself on never crying. CC regrets the error and apologizes to the author for any distress it has caused her.

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Guest editorials

Finding satisfaction in a job well done

A visitor to a southern Alberta Hutterite colony was discussing the colony's social organization with its leaders. He wondered how internal discipline was maintained with those who rebelled against the colony's strict moral and religious precepts.

He was told that such individuals were asked to correct their behavior and, if they did not respond, were given a severe talking to. But what, the visitor persisted, happens when all else fails and an individual stubbornly refuses to behave? "Ah," came the reply, "if it comes to that, then we don't give him anything to do."

Too many in our society have been given nothing to do, not as the result of an unwillingness to work, but as a consequence of our economic circumstances. Many Labor Day messages highlight employment difficulties and focus on the necessity to provide people with adequate incomes. They blame government policies (or the lack of them) for unemployment and poverty.

Most of us think of work in the context of the income it provides. What is less frequently reflected on is our experience of the work we do. How often does the question, "How is your work going?" prompt an answer about stewardship of our God-given talents? Rarely. In part, this is understandable, because all too often, work is organized so that all decision-making power rests in management. In such a setting there is little room for pride of workmanship and job satisfaction.

Is your job a vacation?

In contrast, the scriptural teaching about work starts on the opening pages of Genesis, where we read the story of God's work in creation. At the end of each day, God looked at his creation to admire it, and declared that it was very good. Finding satisfaction in a job well done is not something everyone always experiences. But the reality of human nature is that we need the opportunity to be creative and to take pride in the work of our hands.

One of the fruits of the Reformation was the emphasis that we all have a calling — a vocation — in which we can exercise our talents and give glory to our Creator. The Fall has affected our work so that we must contend with the thorns and thistles of tedium and monotony, as well as the stress and sweat that covers our brows. That, by the grace of God, does not diminish the significant fulfilment and meaning to be derived from our work.

Jobs are a means to an income, but they are much more than that. All of us ought to be able to experience a sense of fulfilment in doing useful work. The real challenge is to structure work so that we are able to express our creativity, use our talents, and *think* as well as *do*. Then we will reap economic, but also social and even spiritual rewards.

Ray Penning

Ray Penning is a national representative of the Christian Labour Association of Canada and editor of its publication The Guide. He lives in Branchton, Ont.

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That's no student, that's my daughter

My daughter Joanna had a bad accident this summer. She fell while rollerblading and ate some pavement. When I came into the emergency room at the hospital, she was all laid out and looking just horrible. Herman Borkent, an old family friend, was her doctor, and he worked for what seemed like an eternity to put 22 stitches into her mouth and chin. And right there, hovering over his shoulder, every stitch of the way, was me — watching. This was my daughter, after all! I needed Herman's help, but I was responsible.

This week Joanna is going back to school. I'll drop her off at the door and she'll be entrusted to her teachers six hours a day for most of the year. Will I be watching, hovering over the teachers too? You bet. After all, she's my daughter.

So how does one "hover" without getting in the way?

If there's a Christian school available, choose it for your child, so that the home, the church and the school are together in their confession. "A cord of three strands is not easily broken," says Ecclesiastes 4. Pay attention to what your child is doing at school — read, talk, visit, volunteer and give of your time, not only the bucks. Give of your talents to serve on boards, committees and auxiliaries. And in all ways proper, insist on quality, Christian, faith-full education, because after all, these are your sons and daughters.

If you teach, you needn't worry about me hovering over your shoulder. If it turns into breathing down your neck, tell me. If you need help or advice, please ask. But don't forget what Jesus said about teachers: you carry an extra burden, one that I as parent also share. God hovers over children, too.

Get serious

So no messing around, folks! These are your children — God's children, who are to be trained and nurtured in the ways of the Lord. If you think that your job is contracted out by way of paying school tuition, forget it; it's still first and foremost in *your* lap. If you teach using only the tools of yesterday, wake up. If curriculum units and textbooks are Christian only in name but not in content, that's not good enough. If concepts such as fellowship, worship, stewardship, community and service are not valued by government standards and testing, seek first the Kingdom — don't settle for any definition of excellence which does not include God's law for our lives.

Herman, thanks for your care and craftmanship in helping Joanna. Teachers, thanks for all your efforts in teaching her the last eight years. But come this year, I'll be right there, counting on your skills to help me raise my girl.

Ary De Moor

Ary De Moor is the curriculum co-ordinator for District 11 of Christian Schools International. He lives in Edmonton, Alta.

State abuses authority in enforcing 'moral' behavior

I read your article on employment equity in *Christian Courier"* of August 19 with a lot of interest. Let me reiterate a few reasons why I think this kind of state-imposed regulation of employment relations is wrong. My opposition is based on practical as well as principled grounds.

As to the first, let me merely state that creating separate categories of enti - tlements is a divisive and dangerous form of state intervention in society. It's a form of legalizing apartheid and reverse discrimination that will deliver the opposite of what it promises.

More importantly, I believe that on the basis of biblical norms we should oppose these policies. The history of Christianity as well as the clear teaching of the Bible tells us that when the supremacy of God is denied the result is always abuse of authority. That's why a Christian view of authority includes a stress on the limited nature of all human authority.

A dangerous trend

Another important principle involves the diversity of societal structures. A Christian view of society has a high regard for the freedom and integrity of the non-state structures, such as families, the church, business and a host of other voluntary associations. But what is happening now is that increasingly society is perceived to be consisting of essentially two categories: individuals and state.

This is a dangerous form of reductionism in which the freedom and integrity of a variety of non-state structures is denied. The long history of often bloody struggle against all forms of oppressive political authoritarianism should make us very careful on this score, and we ignore the lesson of that history at our own peril.

Of course, I'm not arguing that the state never has any responsibility in the other spheres of life. But we should object to the current trend in which increasingly the state is seen as the regulator and enforcer of "politically correct" and "moral" behavior. Isn't it ironic that this is happening at a time when influential opinion shapers and legislators are embracing the secular faith and by doing so are cutting the spiritual roots that have nourished all the things that are good and right about Canadian society.

Whenever issues that obviously bear on fundamental principles of life are simplified into black and white, emotional terms, we should all be on the alert. The reality is that what lies behind this fine-sounding policy of fighting discrimination are profoundly important issues of morality, authority, law, freedom and ultimately, the very meaning of our lives.

On this score secularists and Christians part ways, and I believe that especially those called to give Christian leadership should stand against a dangerous drift into a new form of statism. Specifically, we should not give credence to the misleading policy that goes by the name of employment equity.

Harry Antonides
Willowdale, Ont.

Praises working together in the barn — and on the range

I married a cowboy 16 years ago and we are raising two children, now 15 and 13.

Nothing has been as important to us as being able to work together: something a rural life offers. I don't think of it as toiling my youth away with the livestock but as growing with my family.

This gives us the chance to move around and able to have enjoyed two provinces, letting our children experience life in all situations. In this way they are home-schooled, so when there is a low river allowing the cattle to cross we are all there to ride the breaks and push the cattle to higher ground. If the hay is ready to come out of the fields, we all help to ease the work load. When the bulls need to be fed, the barn cleaned, salt to be put out, fences to be mended or put up, dugouts checked, herds moved, tack mended, not to mention the household chores, yard work or caring for grandparents, helping the neighbors and friends — we can all help.

This is not "toiling away our youths" but busying our hands, minds and hearts. The conviction to God, country and family is always there and our shoulders are broad enough to carry the frame for our hearts.

Those few years of our children's youth are too important to just slip by. Working together is like play. For what we can share and give to each other has only made all of us stronger. The world is out there, everyone needs to see more then just the "housework." Let's all work and play together; don't imply to segregate those of us who are willing.

Mary Lou Grabowsky
Enchant, Alta.

Ms. Grabowsky read Mr. Vander Galien's column in the form of a letter he submitted to the Lethbridge *(Alberta)* Herald.

Give us your best shot .... please

We asked last year that you send us your best shot, meaning a picture that may be of interest to others besides relatives. Only two readers have responded so far. Perhaps you have forgotten about this little project? The offer is still open. Anytime you want to share a very good picture with our readers, send it to us, and we will seriously consider it for publication. Don't forget to provide the necessary information, such as, when and where it was taken, who took it and what the picture represents.

This week we show a picture taken by Peta Velthuizen of Kemptville, Ont.

"This one is taken July 24, 1993, in Drayton, Ont.," she writes. "The woman is Marlene, our daughter, now Mrs. John Mohle, and the boy is her son, Michael Toni (8). They and Mike's three sisters play a lot on the trampoline and are getting really good at it!"

BW

On the job....
Does it make a difference that you're a Christian?

Name: *John and Willy Van Geel of Fruitland, Ont.*
Age: *60-something*
Company: *Christian Cottage Imports Canada*
Location: *Based in Guelph, Ont.*
Job: *Distributors*

How did you get to be volunteer distributors for Christian Cottage Imports?

Shortly after we retired, an employee we knew at the Christian Reformed Church offices in Burlington asked us to co-ordinate and run a sale for Christian Cottage Imports at a mall in Hamilton. This was in the fall of 1989 and it was a three-day sale. We enjoyed that first sale. We were told to display handcrafted items from countries such as Bangladesh, the Philippines, and the Dominican Republic. Christian Cottage Imports buys these products from home-based workers in the developing world and sells them to shoppers across Canada.

After that first sale, we were asked to become distributors. We agreed to try, although we did feel quite reluctant. Neither one of us had any prior sales experience.

During the past five years, we've co-ordinated about 25 days of selling crafts each year at malls, churches, festivals, parks and conventions. We basically cover southeastern Ontario from Hamilton to Barrie.

COURTESY JOHN AND WILLY VAN GEEL

John Van Geel tends the "store" of imports whose sale helps people in developing countries.

What is your typical work day like?

It takes about one afternoon to get ready for a sale. We have a special room in the basement which contains our inventory. Generally, we like to take quite a bit of stuff. After all, if you don't take it with, you're not going to sell it. We load about 12, large blue storage containers into our pick-up and, if necessary, tables and table cloths, displays, and smaller items. We're fortunate that we have a good-sized pick-up truck.

On the day of the sale, we need to be at our destination about an hour early to give enough time to set up the tables with the crafts, such as onyx carvings, toys, stands with earrings, bracelets and other jewelry. We often pin up some crocheted table cloths and hand-embroidered clothing. It looks very colorful! Once open for business, we wait on customers, hand out pamphlets about Christian Cottage Imports and try to sell!

Does your job help you live your faith?

We feel good about this work because it helps people in Third World countries. The crafters, who make the products we sell, are all being reached by the gospel of Jesus Christ. That's important to us. And of course, selling their own products and earning a living gives these crafters self-worth. They get their money as soon as they deliver their products.

We have the occasional opportunity to talk to shoppers about what motivates us to do this work, or about what church we belong to, but there's not too much time to talk — we have to wait on customers. Sometimes a shopper will ask us specifically about the organization and some clients complain; they say there are enough poor people in Canada and we should be selling *their* crafts.

What about making a living?

We are volunteers working for a non-profit organization.

What do you like about your job?

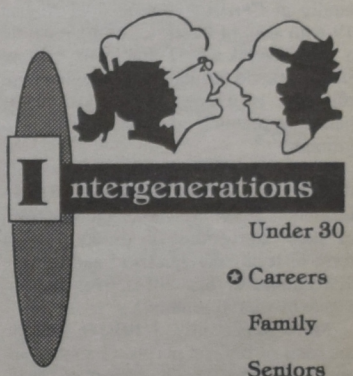
We love meeting people and enjoy the selling.

Anything you dislike?

We sometimes put in long days because malls don't allow us to break-up our display until after closing hours. (That's when we try to get local volunteers.) Amazingly, we have never had problems with leaving our things overnight at malls. We cover up our displays with a table cloth, leave for the night, and find everything like we left it the next morning!

Any suggestions for career strategists?

Christian Cottage Imports needs more volunteer distributors. We need to get the distribution [of these products] going.



Do you know a Christian worker (paid or volunteer) you admire and would like to see interviewed for this column? Or do you feel you are doing unusual work that might interest young people or unemployed persons? Call Nandy Heule at 988-6174 or the Courier office.

Are we controlled by our environment?

Ralph Heynen

Many people allow themselves to be controlled by the weather. During the heat and humidity of the past summer people were constantly complaining that it was so hot and that they couldn't breathe and all the other things that go with it.

We live in a mobile home park and when we meet people the first thing that comes up is the weather. It's too hot or too cold. Once in a while you will hear someone say that it's a beautiful day.

Weather does make an impression on us. It affects us one way or another. If you don't really believe this, you ought to preach on a really hot Sunday and see how that weather influences your audience. It makes them drowsy, restless and look at their watches to see how soon the service will end. We are affected by our environment.

Now it's fall and there is a nip in the air. Some trees are shedding their leaves and others are changing color. Some of the more tender flowers are beginning to droop because of a few cold nights. We spend more time indoors.

For some, fall is a time of sadness. Their arthritis bothers them a little bit more. The cold nights and the warm days are not too healthy for some. Many dread the though of winter coming which will keep them in the house. They think of snow and ice.

I think there is something particularly beautiful about fall. Life seems to move again at a more even keel when school opens and the activities in the church once more go into full swing.

But it is good for us to find joy and satisfaction no matter what season of the year it is. We can't afford to be high in the spring and low in the fall. We should not allow ourselves to be controlled by the weather.

The weather is usually very changeable, and I'm thankful to God that it is — that it isn't always summer and it isn't always winter. There is something particularly beautiful about the changing seasons and something very healthy too.

Allowing life's circumstances to control us is a very poor way of living. Yet, I think, it is altogether too common within the family, the church, the home, and particularly within our own life. You and I ought to be able to rise above life's circumstances.

The Bible speaks about having inner strength that we may be strengthened with power in the inner man. That's the kind of strength that enables us to resist the tempter, to keep ourselves strong in the face of life's difficulties to face pain and distress with a sense of victory and to look at all of life with a sense of optimism and quiet assurance.

I hope that this fall you can look out and see some of God's beauty in nature. Then, when winter does come, isn't there also something beautiful in the new fallen snow that we can see if we have eyes to see it?

This meditation by the deceased Rev. Heynen was written in 1988.

Book review

Love and faith under Nazi terror

Media / Arts

Marian Van Til

Things We Couldn't Say, by Diet Eman, with James Schaap. Grand Rapids, Mich.: William B. Eerdmans, 1994. ISBN 8-8928-3763-8. Hardcover, 390 pp. $19.99 US.

It's not hard to accept the old adage that truth is stranger (and more compelling) than fiction. This true story of the resistance work of a young Dutch woman, Diet (pronounced DEET) Eman, her fiance, Hein Sietsma, and their colleagues during World War II certainly fits that adage.

When the war reached the Netherlands, Diet and Hein, so recently just ordinary Reformed young people (barely 20 years old), were thrown by faith and conscience into helping several Jews evade detection. Those few "snowballs" of help quickly turned into an avalanche of resistance against the Nazis.

Bit by bit during the occupation, normalcy disappeared, creating situations and actions too bizarre to have been dreamt of only a short time earlier. Diet would devote those years to leading dozens of Jews to hiding, providing intelligence for the Allies, and walking hundreds of miles (the Nazis kept stealing the bikes a colleague provided for her), criss-crossing the Netherlands to distribute the ration and identity cards that Hein and the others had stolen and forged.

Diet's life, and Hein's, would pass through a refiner's fire of daily fear — but daily miracles too — from which would emerge an astonishing, rock-solid faith. Both young people would spend much time imprisoned, starving, sick and filthy.

The harrowing, sometimes humorous close calls, and the ingenuity of the resistance fighters make this story a page-turner. But perhaps most compelling, and what makes it different from other such stories, is that it's essentially a love story, wrapped in faith.

Love that waited...

Hein Sietsma became a boarder at the Eman household in the Hague when Diet was 17 years old. Still being at that age what she calls a "tomboy," she did not return Hein's interest in her. They talked and talked together, but Diet was unaware of any romantic spark. That is, until Hein left and they began to exchange letters. By 1939 they were deeply in love. They saw each other and worked together as often as possible, and continued to write, eventually becoming engaged but deciding to wait to marry until after the war.

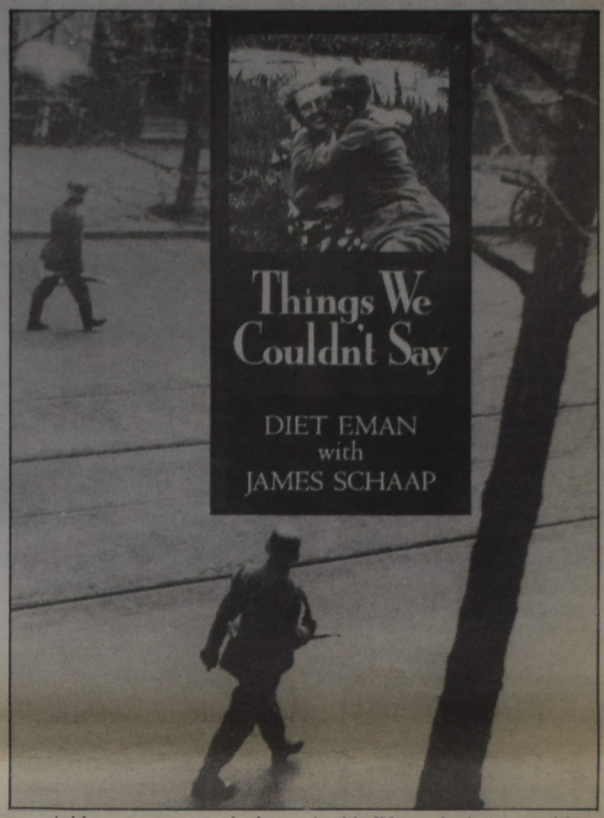
When Germany invaded the Netherlands on May 9, 1940, Diet and Hein couldn't have imagined how irrevocably that event would mold their love and their faith, ending in tragedy for them.

Saying it now

For years Diet Eman couldn't talk about that part of her life. But last year after she told her story during a conference at Dordt College in Sioux Center, Iowa, English professor and novelist James Schaap, deeply moved, urged her to write it down; he offered to help her.

Thus emerged *Things We Couldn't Say*. The book is structured around a selection of Diet and Hein's war-time letters, with Diet filling in details. Schaap has obviously smoothed out any ungrammatical "Dutchisms" on Eman's part. But he does so inconspicuously, allowing the peculiarly Dutch-immigrant use of certain English words (e.g., "guy") to remain so that we always feel like it's Eman, not Schaap, who is talking.

The letters and Eman's almost childlike narration enhance the story's immediacy, pulling the reader into both the excitement and trauma of those days when every word, whether to neighbor or stranger, had to be carefully weighed; when there were no adequate words, either, for the one you loved, whom you might not see again in this life; and when you either trusted God — or you didn't — to somehow, someday, set things right.



Romance novels slide into New Age

SAN FRANCISCO, Calif. (EP) — Romance novels are increasingly incorporating New Age beliefs and themes of alternative spirituality, according to *Gnosis* magazine. "Romance publishers are tagging books with paranormal themes and creating special lines to showcase them," wrote Waverly Fitzgerald. In 1993 some 150 romance novels were published which featured reincarnation, vampires, ghosts, witches, angels, psychics or possession. That's twice as many as were published in 1992, and three times the number published in 1990. Nearly half of all paperback books sold in the U.S. are romance novels.

Christian booksellers band together in Australia

SYDNEY, Australia (EP) — Christian booksellers in Australia have joined together in a new partnership called Headland Australia, making it the largest buying group of Christian retailers in that country.

"Some thought we couldn't do it, bringing such a diversity of shops into one group," said Peter Cramshaw, chairperson of Headland Australia. "But across the trade we do have one common aim, to make the good news of Jesus Christ and good Christian resources available to the community." Headland Australia will allow customers to purchase Christian books more easily and at better prices.

Tuyl not as precocious as we thought

CC received this note from columnist Carl Tuyl, who was mentioned in a Page 2 news story, Aug. 19:

"The article on the ICS conference had me arrested at age 15. I was almost in diapers then. Please make that 18."

Editor

Chant marketing obscures Christian message

CHICAGO, Ill. (EP) — The mainstream success of the monastic music album *Chant* is the result of clever marketing, not a hunger for religious faith, suggests David Hoekema, who notes in the *Christian Century* magazine that the CD *Chant* is being marketed in a way that obscures its Christian message.

The liner notes are in Latin with no translation, notes Hoekema, who adds that an essay which accompanies the CD "effuses over the beauty and grandeur of the monk's liturgical music, yet fails to mention that they are used in Christian worship or to set them in context of the monks' life of contemplation and service to God." Hoekema says the album appeals to "those who are into spirituality but not into organized religion."

Diet Eman story to come to Ontario

Marian Van Til

SIOUX CENTER, Iowa — Five students from Dordt College in Sioux Center, Iowa, under the supervision of English professor James Schaap, will travel to Ontario next month with a readers' theatre (dramatic) presentation of the Diet Eman story, *Things We Couldn't Say* (see review, this page). Schaap helped Eman write her story, which is both a love story and one about her resistance work against the Nazis.

The performances will take place at the Teachers' Conference in Toronto (Oct. 27) , First CRC in London(Oct. 28) and at Jubilee Fellowship CRC in St. Catharines (8 p.m., Oct.29) and other cities in the US.

Church, Marian Van Til, page editor

China's Cultural Revolution still obstacle to Christianity

Youth believed Mao was a great leader

Eric Hagt

"What stands as a significant obstacle to evangelism in China?" This question which a friend once asked me I also asked of many Chinese. The answer was usually the same: the Cultural Revolution.

This ten-year period (roughly 1966-1976) during which Mao Ze Dong led the country in mindless anarchy, rocked China to its deepest spiritual core. The catastrophic events left a scar that has significantly affected religion in China.

While attending a function at an underground church in Beijing, I asked an elderly Chinese couple, the Xus, what it was like for Christians to endure the "Great Proletariat Cultural Revolution." Their celebrative mood quickly became sombre, revealing memories of a painful past.

"Our secret meetings were often discovered," the Xus told me. "One day two brothers [in Christ] were hauled off by a group of young Red Guards. We never saw them again. Many of our members and leaders were denounced, tortured and some even killed."

COURTESY ERIC HAGT

A visit to Meishan, in the province of Sichuan

It was quite obvious from comments I picked up around me that Christianity was not only believed to be a threat to the state, but also viewed as bourgeois decadence (Western capitalism) — forthrightly condemned by Mao. Destruction of church property was also rampant, as it was encouraged by Mao.

The Xus remembered that their church was pillaged and that some churches were totally razed.

Under this state oppression many turned to Christ as is often the case in times of persecution. Many, having put their faith in the Communist Party, were bitterly disappointed and opted for an alternative God.

It is undeniable, however, that the Cultural Revolution has also claimed many spiritual casualties. Using fear and manipulation, Mao literally deified himself.

Xie Hong, a Chinese doctor, confessed, "We were young and vulnerable; we believed he was a great leader. We virtually worshipped him at the height of the Revolution."

Through powerful propaganda campaigns, Mao used kids and teenagers to wage a war against all elements in society which he thought might threaten his power. As a result, many young persons were brainwashed and took part in persecuting innocent institutional leaders, politicians, teachers, and even their own parents.

Liu Ming Huang, another Chinese colleague, recounted how his mathematics high school teacher, "a good man, had to clean toilets during the day and kneel on broken glass at denunciation meetings at night. He got off lightly." This was the fate of tens of millions around China.

When the nightmare was over and Mao's plot was exposed, many realized the gravity of their actions. Xie Hong added, "It was under the indoctrination of the Mao cult that otherwise normal people carried out some of humanity's ugliest behavior."

Whether a part of the victimizing group like Xie Hong and Liu Ming Huang or of the victimized group like the Xus, both now fear and mistrust anything that demands allegiance. For many Chinese, the thought of surrendering themselves to Christ is too scary a prospect.

With resolution Xie Hong says, "I only trust myself to know right and wrong." Although perhaps many do not understand what Christianity is about, devotion to something outside themselves fills them with apprehension.

The Xus answer this fear by saying, "We as Christians must show that even during the Cultural Revolution, the power in Christ could raise you above the confusion and anarchy and enable you to do the right thing."

Eric Hagt is starting his second year of studies at the Academy for Chinese Medicine in Beijing, China. He hails from St. Catharines, Ont.

AIDS ministry pleads for Christians to 'get involved'

YOKOHAMA, Japan (He Intends Victory) — A group of Christian AIDS activists have issued an urgent plea for believers around the world to "get involved in helping those with HIV and AIDS."

Representatives of *He Intends Victory*, and AIDS-related ministry based in Irvine, Calif., were among the 10,000 delegates to attend the Tenth International Conference on AIDS in Yokohama, Japan, from Aug. 7-12, where it was announced that a further three million people from around the world have been infected and detected to have the AIDS virus in the last year.

President of He Intends Victory, Bruce Sonnenberg, said he felt that part of the problem is that many people who are HIV-positive keep this disease secret for fear of discrimination and therefore even their closest friends are kept in the dark. "Christians," the pastor said, "can do something to help to change this."

Sonnenberg has four suggestions to accomplish this:

* Every church should publicly welcome those who are HIV-positive. This becomes the first step of bringing comfort and love in Jesus Christ has been taken.

* The next step should be for the pastor to become familiar enough with what AIDS is and what it is not that any fear would be dispelled among church members.

* Each church should have an AIDS policy, which is an outline on the commitment and procedure the church will make to those who have HIV/AIDS.

* Every church should make available literature to help educate and encourage the entire congregation on how to love those affected by AIDS.

Sonnenberg says that the He Intends Victory ministry would be happy to provide, free of charge, any literature and assistance in helping a church to accomplish these goals. These include a sample AIDS policy, medical information, a copy of the book *He Intends Victory* by Dan Wooding, who also attended the conference, and other helpful information.

For further information, contact: He Intends Victory, P.O. Box 18499, CA 92713

Dr. Death defeated by 'religious right'

LANSING, Mich. (EP) — Euthanasia advocate Jack "Dr. Death" Kevorkian's petition drive to put a physician-assisted suicide initiative on Michigan's November ballot has fallen short. Kevorkian blamed the "religious right" for his failure to gather enough signatures to force a vote on the issue. Meanwhile, Michigan Governor John Engler signed four new laws dealing with pain management for those who are dying or chronically ill. The laws promote effective pain management as a humane way to help people face death with dignity.

LOOK FOR OUR
BUSINESS DIRECTORY
Page 18

Predicting Christ's return is unbiblical

Andrew Kuyvenhoven
CHAPTER & VERSE

"No one knows about that day or hour...." (Matt. 24:36).

Until a few days ago Harold Camping was a prominent member of the Christian Reformed Church. He is a self-made theologian, lifelong Bible student and teacher, found and president of Family Radio, one of the largest Christian radio networks.

Now this 72-year-old man has written two books in quick succession announcing that Jesus will come back in September 1994 — the month you are living in now! Camping's first book was called *1994?* (Vantage Press, New York, 1992); the second one was *Are You Ready?* (same publisher, 1993).

Before you even look at his argument, I would like us all to note that the copyrights to both books are held by Harold Camping, and that he has reserved all rights "including the right of reproduction in whole or in part in any form." It seems to me that a preacher who is totally sure that Christ is due to arrive this month would want everyone to reproduce the news in whole or in part and in any form. Such a prophet would not wait for the royalties cheque.

30-day notice?

If you would say to Brother Camping that the Lord has said, "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father" (Matt. 24:36), he would reply: "True, we don't know the day and the time of day, but if we study the Bible carefully, we can know the year and the month."

Jesus told his followers "to keep watch, because you do not know when the owner of the house will come back — whether in the evening or at midnight, or when the rooster crows or at dawn" (Mark 13:35). But Camping says, Don't you see that all "these statements about midnight, cockcrowing, etc., have to do with the hours of the day." God does not tell us day and hour, just the year and the month. He gives us a 30-day notice, so to speak.

And so Mr. Camping has joined the long row of prophets who have staked their credibility on a prediction. Church history teaches that such prophets can survive a debacle. William Miller's erroneous prediction of Jesus' return (1843) set off the founding of the Seventh Day Adventists, which has become a rather respectable denomination. And when a prophet fails, he can still go on publishing books that people will read, as Hal Lindsey is showing even today.

I believe that with respect to Jesus' promised return, all Christian believers ought to agree on three important matters:

First, all calendar construction of end-time events is improper and unbiblical. It's improper because it's arrogant; and it's unbiblical because the point of God's warnings (such as "no one knows the day or the hour") is that date-setting is and remains the privilege of the sovereign God.

Second, the signs of Christ's coming that recur throughout human history tell the believer *that* his or her Lord is coming, not *when* the Lord is coming.

Third, Christ did not announce his second coming as a nice insiders' topic for prophecy conferences, but as a strong reason for mission, and for clean and righteous living.

Andrew Kuyvenhoven, a retired pastor of the Christian Reformed Church, often thinks about the Lord's coming.

CRWRC sends second food shipment to Rwanda

Makes sure food gets to where it's needed

BURLINGTON, Ont. (CRWRC) — The Christian Reformed World Relief Committee (CRWRC) is participating in its second food shipment, this one worth $6.3 million, for refugees from Rwanda.

Both shipments have been made as partners with the Canadian Foodgrains Bank, which is sending beans, lentils and canola oil from Canada.

The CRWRC has several arrangements in Africa to make sure the food is properly transported, stored and distributed. For example, Stan and Lynelle Yntema have visited congregations of the Lutheran Church of Tanzania to organize distribution to refugees who began arriving there in May.

Most of this latest shipment will go into Rwanda and to refugee camps in Zaire and Burundi. The CRWRC is working with sister organizations — the International Bible Society and Dorkas Aid International of the Netherlands — to distribute 800 tonnes of food in 10 camps in Zaire and Burundi.

There are 11 church agencies similar to the CRWRC which are involved in the $6.3-million shipment. The Mennonite Central Committee, the Adventist Development and Relief Agency and the CRWRC are the ones who have connections in Africa to ensure proper distribution.

The Canadian Foodgrains Bank, headquartered in Winnipeg, receives contributions of grain and money and arranges transportation to needy people overseas. The federal government, through the Canadian International Development Agency, has been a generous supporter, averaging $4 for every $1 contributed through the church agencies.

Cardinal says abortion mandate would bring shut-down of U.S. Catholic hospitals

LOUISVILLE, Ky. (EP) — New York's Cardinal John O'Connor says he will shut down Catholic health care facilities if abortion services are mandated in U.S. health care legislation.

Speaking at a press conference in mid-July, O'Connor said that while he supports President Clinton's goal of universal health care, "we are equally adamant in protesting the inclusion of abortion in the health care package."

Should a health care reform plan contain an abortion mandate, O'Connor said he would shut down Catholic hospitals in his archdiocese and go to jail if necessary, rather than participate in abortion. "Not one single bishop would yield on this," he said. O'Connor's archdiocese operates 16 hospitals.

Frustrated about Rwanda, these folks took action

SYDNEY, Australia (EP) — After night after night of watching the television reports of the carnage in Rwanda, Andrew and Lyndall Wynne from a suburb of Sydney, Australia, decided to do something about it. After discussing their frustration with Compassion Australia, a Christian mission serving needy children and their families, the Wynnes began producing T-shirts picturing a Rwandan child lying alongside a mother. The T-shirts were made available to the churches in the area.

The Wynnes were able to promote their project during the services at their church, Gymea Baptist Church, and the art work appeared on the cover of the church's bulletins that day. The assistant to the president of Compassion Australia, Nat Marquet, said that the funds generated will be used "100 per cent in Rwanda."

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The 'Smell' of your school

Calvin G. Seerveld

My meditation exposits a paragraph of the Newer Testament we call 2 Corinthians 2:14-17.

This is the Word of God:

...Anyhow, to God be thanks who always leads us around in the triumphal procession of Christ [in the glory of Jesus Christ's ascension, cf. Ephesians 4:7-16], and makes phenomenally clear through us in every place the odor of intimately knowing Christ. That's right, Titus and I are the fragrant aroma of Christ to God among those who are being saved and among those who are being destroyed; so, to some we are a putrid smell and to others an odor of fresh life. (Who indeed is up to such a ministry?) For Titus and I are not peddling around God's word the way a mass of people do: rather, as ones [who live] out of unadulterated singleheartedness, indeed, as those directly from God, we speak as ones [who live] before the face of God in [union with] Christ.

The note about smell in this passage is worth remembering since it captures sound direction for us educational leaders who would be obedient to the Lord.

My wife has a sharp sense of smell. God too has a good nose, according to the Bible. The pleasing odor of Noah's animal sacrifices after God's flood had judged the world led the LORD to inaugurate the rainbow covenant with the earth (Gen. 78:20-9:17). And the prophet Amos quotes God saying he couldn't stand the stink of Israel's special holy days and offerings because their ordinary lives were lawless and their praise was fake (Amos 2:4-8, 5:21-24).

When Paul spoke to unbelievers in Athens about God's determining appointed periods of time and the boundaries of human dwellings on the earth so that men and women might look for God, and possibly touch (!) him and find him (Acts 17:24-31), the apostle was carrying on the psalm tradition of reporting the palpable presence of the LORD with us creatures (cf. Psalm 115).

And here in the second Corinthian letter Paul claims there be an "odor of intimately knowing Christ" that is fragrant to almighty God, which turns off disbelievers like rotting flesh and attracts those destined to be worshippers of the living Lord and if it be a whiff of fresh air.

Smells foul and fair

What does a person or a community have to smell like to please the Lord?

I have attended meetings where the subtle stench of power struggle drifted through the room; you could sniff the juices of hidden agendas and the pungent charge of envy and frustrated anger. Evil power cloaked in righteousness has a particularly rank, overly sweet smell.

Jealousy is as blatant as hydrogen sulphide; and a company befuddled by overmuch drink emits the vague foulness of vomit. The biblical word for "vanity" (*hebel*) means "hot air," the stink of passed gas from one's colon — a wonderful exposure of such empty pretension.

A selfish person, an aggressive institution, has a manufactured acrid odor like disinfectant — corrosive, efficient, a fast-working sterility for those it attacks. And then there is the odorless carbon monoxide killing of deceit and quiet betrayal.

Against such odors (cf. Galatians 5:13-24) the smells of new-mown hay, an unpolluted seashore, baked bread still warm, correlate with gentleness, self-control, faithfulness, goodness, kindness, patience. When fruits of the Spirit like peace attend a gathering, there is a fragrance of fruit blossoming trees all around.

The first time in my life I genuinely experienced "sabbath rest" was after a Friday evening vesper service among Seventh-day Adventist believers at a seminar in Collonges-sous Saleve, in France: God's sun was just going down as our final prayers and doxology rose; people began to walk more slowly on the promenades overlooking the distant city of Geneva as darkness approached; the pressure of work eased off your shoulders, your neck relaxed, and the smell of garden herbs mixed with God's cool blessing of the evening brought a joyful peace into your nostrils, filled the throat, bathing one wholly, bodily, untensed.

I have attended worship services upon occasion where you didn't need the ritual pomp of a censer burning incense because the expectancy of the faithful gathered to hear the Word of God preached bubbled up like a verdant meadow filled with green trees, wild flowers, running brooks and a gentle breeze.

I have at times experienced the hard smell of shared pain, where sorrow like sweat clung to your skin, but was sweet, not offensive — it had the odor of exertion, was intensely physical, like a game of squash, but was muted because something inexplicable and hurtsome, a burden, was being actually borne by another person (cf. Gal. 5:25-6:2). And maybe I have known the subdued fragrance of being forgiven; it smells softly like a forest of pine needles, balsam, cedarwood.

Odors have meaning

I don't mean to set up a fanciful synaesthetic roster of odors pegged to virtues and vices, so you can order the required perfume, and no matter your closeness to God or not, come out smelling like a rose. I realize Calvinian Christians of the Reformation smell differently than Mennonites, and Baptist believers have a different odor than Anglicans, and our Lord does not have a one-track smell.

But I am serious about the fact that we Westerners may have Platonized away appreciation of natural body odors and never learned the Eastern sensitivity to the fragrance of oils, and therefore lost — we use "*de*oderants" — the creatural richness of good smells, of fish when it is truly fresh, the bouquet of a ripe Persian melon, the exquisite fragrance of a disingenuous act of love which lightly fills the air and lingers pleasantly.

Paul makes us aware that our odors betray us — jokes at tea break smell delightful or foul (cf. Eph. 4:25-5:20) — and that we are called as a communal body to have the aroma of a living intimacy with the Christ, which will be neither stuffy nor humdrum, and probably not exotic, but shall be attractive to those seeking meaning, and offend those who are secretly at bottom stubbornly proud of themselves.

And that is the challenge the biblical text leaves with us educators: that we ourselves breathe through the classrooms of children reading books, learning skills, watching videos, playing sport, speaking languages and thinking thoughts, a winsome aroma of Jesus Christ before God, so our school may be found faithful in its smell when the Lord returns.

Calvin Seerveld is senior member in aesthetics at the Institute for Christian Studies in Toronto.

Madeleine L'Engle and me

Vivian M. Loken

To recollect is to live one's life over. One of my recollections is of being beside the river than ran through the acreage of my childhood home. The water fascinated me — it rippled, swirled and gurgled.

I had laid that memory aside for many years and never given myself permission to claim it until making acquaintance with the writer Madeleine L'Engle.

Near the place where I had stood at that time, and between two rocks, a pool had formed, and there I saw my reflection.

I was near the water's edge, leaning over a rock. Mud oozed higher around my feet by the moment. If I stood there longer, my shoes would be ruined.

I walked away, grieving.

"My reflection ran downstream," I said to myself. "It will tumble through the rapids and then will slide under the bridge. It will circle the curve where the plum trees bloom and I will not be there."

Later, I wanted passionately to bring back my reflection. But I was afraid. My upbringing, while not faulty, did not encourage whimsical pleasures.

We worshipped a God who exacted obedience. Although we prayed The Lord's Prayer, including the line "thine is the kingdom," that kingdom seemed light years away.

The kingdom is among us

L'Engle brings it closer. Whenever we do God's will, she writes in her book *The Irrational Season*, we bring the Kingdom of Heaven into the present.

God, who seemed remote and untouchable, draws near because of L'Engle who clarifies matters with her views.

She tells me what is important to her. When I am shown the priorities of someone I respect, it helps me establish my own.

To escape from unhappy childhood experiences, L'Engle allowed her mind to wander through space, among the sun, moon and planets. She captured her fantasies on paper.

By that example, I dare to venture out, too. She gives me permission to call back my reflection. It is rich with having hobnobbed in company of turtles and snails on the riverbank. Floating on its back, it surveyed puffy clouds stuck on the tips of tall pines. It reels with the force of its passage downstream.

I welcome Madeleine L'Engle into my life.

'Sunside' and 'darkside'

L'Engle speaks in *The Irrational Season* of life's sunside and darkside: "Not as we are, fragmented, inhibited, sunside and darkside in collision... so that we are suspicious of intuition and [we] close our doors to the knocking of the spirit."

Is it only sunside and darkside, I wonder? *Two sides of our nature in collision, as L'Engle says*?

What about the strange thoughts contradicting belief in God; the ones too evasive to confront.

Could they constitute the grayside?

Sometimes, our prayers feel bogged down with human-ness. *Is that the grayside?*

I seek out L'Engle and her plainly stated faith in the Triune God: Father, Son and Holy Spirit.

I call upon God to help me dismiss the dread of being overcome by negative thoughts. The answer to my cry comes from Scripture: "...God is my salvation; I will trust, and will not be afraid... (Isaiah 12:2 RSV).

What is the difference if there is a sunside, darkside or grayside? Quite simply, that of being confused or enlightened. I can live with having my sunside and darkside collide if I know that condition is normal. I can live with slippery thoughts, or prayers seeming more persistent than forceful — the grayside — if that condition has a label.

In response to my question about the validity of a "grayside," L'Engle replies: "Certainly, your concept of 'grayside' is an interesting one and I think a valid concept."

On comfortable ground with human-ness

L'Engle delves deeply into spiritual matters but she's also down-to-earth. "I do one of my rare cleaning out of closets," she writes, "and come across a... little girl's sweater which I had washed in water too hot for it, so that it shrank so small that it was used for dolls."

I have been in danger of putting L'Engle on a pedestal, but she rescues herself. Such admissions show me that she accepts being fallible.

L'Engle, who considered herself too tall and gawky to be a social success at school, now has an enviable poise among readers and peers. Her example tells me that we can rise above self-consciousness.

Her grades were poor in school. At home, in a freer environment, she wrote stories and poems. She entered a poetry contest and won, but when the school was notified, L'Engle was accused of copying the poem. After her mother produced a stack of other manuscripts, the prize was released to L'Engle.

On another occasion, a teacher held her written paper up to the classroom as an example of composition failure.

This poet, once accused of plagiarism, published the book *A Cry Like A Bell*, which includes the following piece:

Annunciation*

To the impossible. Yes!
Enter and penetrate
O Spirit. Come and bless
This hour: the star is late,
Only the absurdity of love
Can break the bonds of hate.

The simple message of this poem is inspired. Its form and details come out of the writer's skill in writing traditional poetry.

Matters to rise above

Sorrow touched L'Engle while she was still young. Her father died; a serious condition called iritis threatened her with blindness; and she did not find favor with peers until she was in college.

She endured the trials, perhaps, by escaping into space. Her fantasies resulted in a trilogy of science fiction books for children: *A Wrinkle In Time, A Wind In The Door* and *A Swiftly Tilting Planet.*

L'Engle protects her time and energy to allow for writing. She holds the spark of creativity given to her, fans it and shields it.

Coupling faith and determination, she stood firm against the battering while *A Wrinkle In Time* bounced back from 30 publishers. And then, came publication, the book's ultimate success, and the Newbery-Caldicott Award.

An armored ally

Sometimes, I question the worthwhileness of writing in the face of too many rejections. L'Engle's courage and her refusal of defeat are like a torch lighting my path.

At times, I struggle for a balance between physical and spiritual selves. Which essential chores can give way to activities that promote my growth?

I not that L'Engle does not neglect her spiritual side. Even while filling the role of wife and mother, she gave attention to the "knocking of the spirit."

L'Engle's spiritual probing reaches beyond weak petitions and feeble thanks. She aims for the heights of joy but accepts the need for humility. "...The confession must come before we can rejoice," she writes.

I warm to her simple confession: "Hide me against the dark: I am afraid" — a line from her poem "Instruments."

Continued on p.12...

The little school in Fairview runs on oil

Bert den Boggende

Fairview, you say? Until a young woman phoned me in May 1993, I had never heard of this place about 550 km northwest of Edmonton, halfway between Grande Prairie and Peace River. Somehow she had obtained my name and phonenumber and inquired if I was interested in becoming administrator of the small Fairview Christian School (FCS).

Actually, I wasn't, but told her that she could send some information. That was the beginning, and God continued working in mysterious ways.

A few weeks later I had an interview with the FCS board. On the long trip back to Hamilton, Ont., I had time to think it over. My desire was teaching history at a university, but somehow I had been unable to get a full-time position. I could continue trying to obtain such a position or return to the reason I had come to Canada: to teach in a Christian school. Realizing that FCS needed help, I decided to accept the daunting challenge.

FCS began in September 1992 with one teacher and 16 students in grades 1 through 9. Not surprisingly there were a number of difficulties, and the board hoped that by appointing a combination administrator/junior high teacher those difficulties could be overcome and new students could be attracted. Due to unanticipated developments during the summer (e.g., students moving) FCS had only 11 students when the new school year began (in late October two new students joined). It was a recipe for financial disaster.

Undeserved miracle

In October my colleague and I were told that there would possibly not be enough money to pay our salaries. But that's not what happened. While there was no literal repeat of the miracle of the widow's oil (at Zarephath during Elijah's time or the prophet's widow during Elisha's time), our "oil" came from many Christian Reformed congregations, some Christian schools, and individuals. The first time our salaries could not be paid on time was at the end of July — quite a miracle.

Was the generosity of the larger Christian community deserved? Do we deserve miracles, grace?

I can say that all the students of different ages played better together than I have seen elsewhere. They were a blessing with their enthusiastic singing, and their acting an adapted version of that old chestnut from NUCS, now CSI (Christian Schools International) the play of Ruth.

A new school year is about to start. Is it financially responsible to continue FCS? Registration numbers have been like a yoyo during the summer, ranging from nine to 29. Should we expect another miracle? What is a tiny school compared to the huge legal challenges the Ontario schools face, or the excitement generated by building a school in a Latin American country?

Whatever our flaws and difficulties, we try to let our little light shine in our somewhat isolated corner. There are at least two other tiny CSI schools in Alberta which try to do the same (one in Fox Creek and one in Fort McMurray). Pray that we may find the support, financial and otherwise, to continue to let these tiny lights shine.

COURTESY FCS PARENT

All the students of FCS, two parents, a grandparent, a younger child as well as two teachers enjoyed a track and field meet with two other Christian schools in Fox Creek, Alta., last June.

Bert den Boggende is still the principal of FCS and didn't have a clue at the time of this writing as to what enrolment will be.

Madeleine L'Engle and me

...continued from p. 11

Taking heart, I reach out and claim my fears.

I searched for and found that part of me reflected, once, in the water. It had sped downstream, bound for the ocean of ages.

It is part of the "me" that wrote the following:

Fires Of Faith

With prayer I stretch
the muscles of belief.
However simply I might speak
the words will count no less —
they tell God of my wants,
my deepest needs — my thanks.

The love I bring to Him is given
back in fuel to feed the hidden
fires of my faith.

L'Engle gives me what she learned from a Russian priest — the suggestion that when sins are too heavy, we can hang them on the cross.

It is plain that nothing blinds her to the sights she describes as "the Michaelmas daisies [that] were purply blue in the fields" during the weeks after Pentecost.

I accept what she shares with me. And I am reunited with my reflection — that missing part of myself. How can I offer real love unless I claim all that I am?

* The poem "Annunciation" is reprinted from *A Cry Like a Bell* by Madeleine L'Engle, (c) 1987 by Crosswicks. Used by permission of Harold Shaw Publishers, Wheaton, Ill.

Vivian Loken is a published writer living in Minneapolis, Minnesota.

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Economics

Why interest rates are high or: 'Toys are us'

Economic Housekeeping

Bert Hielema

In the last few months the world's money markets have been in an uproar. Stock markets have suffered, exchange rates have been erratic and interest rates have soared. As a result, Canadian mortgage rates have skyrocketed from a low of 6-7 per cent earlier this year for a one-year open mortgage to nine per cent and more. The sweet news is that a five-year GIC now yields 8.5 per cent, up from 5-6 per cent.

Why all this financial turmoil?

Well, the reasons are quite basic. Due to poor harvests in China and India, cotton has increased in price by 46 per cent. Increasing demand and decreasing supply for lumber has caused a 73 per cent price hike there. The price of steel has seen a number of increases this year, now about 10 per cent higher than last year. Grain: there is only a 40-day supply in store compared to a normal 90-day stockpile. If there is bad weather out West we could have a food shortage. Pray for good growing weather. Oil, only $13.75 per barrel last December, now hovers around the $20 mark, up by 40 per cent. With prices for raw materials that much higher, inflation cannot be far behind. Inflation means higher interest rates.

No money for rainy days

The more important reason for the interest rate rise is the curious state of the U.S. dollar: there is a shortage of dollars at home and a surplus abroad. Although the U.S. has the highest family income in the world, its savings rate this year has been as low as 3.5 per cent.

Rather than putting money away, many Americans buy toys, cars, expensive appliances, large houses — mortgage interest is tax deductible — or they gamble and travel. Hence the dollar dearth at home. Shortages create higher prices or interest rates. As the economy grows, the country sucks in imports and so sends a surplus of dollars abroad.

The other part is the budget deficit. Just like our government, Washington spends more than it collects. Traditionally the Japanese have bought U.S. Treasury bills, but in the last years the dollar collapsed from 260 yen per dollar in the '80s to 100 yen per dollar now, a loss of 60 per cent. Since so many Americans would rather spend than save, the dollar is in search of takers, and with a shortage of buyers at home and a surplus of dollars abroad — too much of an item cheapens the price — the value of the dollar abroad decreases and the U.S. Treasury has to offer higher rates to attract buyers.

Round and round

This is bad news for the world economy. If foreigners stop buying dollars, U.S. interest rates will rise sharply and imports will stop, cutting off recoveries in Europe and Japan, and a global depression will loom.

A vicious circle is at work: the global economy needs the U.S. to import the "toys" to spur recovery in Europe and Japan. But if this happens, the pressure on the dollar forces interest rates higher and slows the U.S. economy, at present the only economy not in recession (not counting China; but that's another story).

My bet is that for the time being, interest rates will stay high even if Quebec votes Liberal in the next election — which is not likely.

Bert Hielema subscribes to The Economist, Fortune, Business Week, The Globe and Mail, Time, The Guardian Weekly, The Ecologist, Mother Jones, The Presbyterian Record and Christian Courier. He also reads these magazines. (And almost forgot the Tweed News.) He lives in Tweed, Ont.

Book review

'Window on business ethics' needs further cleaning

John Boersma

***Window on Business Ethics: A Challenge to Christians.** Potchefstroom, S. Africa: Institute for Reformational Studies, Potchefstroom University for Christian Education, 1993. Reviewer John Boersma teaches business at Redeemer College, Ancaster, Ontario.*

The title, subtitle and the source of this South African publication would all appear to promise significant reflection upon the practical ethical problems that Christians face in business. Unfortunately, this volume doesn't live up to those expectations for most English-speaking Canadians because many of its speeches and articles are written in Afrikaans.

There are, however, helpful English summaries. And since very little has appeared in the Reformed press on the topic of business ethics, this volume may still provide an impetus for necessary discussion.

The two articles which are probably most important in challenging the Christian to apply his or her Christian principles to business ethical problems are by Prof. E. Schuurman of the Free University of Amsterdam and by J.H. de Vries. Both articles are in Afrikaans.

Schuurman is well-known for his analysis of technology; he develops a useful point of departure urging that an "ethics of responsibility" replace the secular approaches of utilitarianism and "rights." De Vries also stresses responsibility to God in his call for an "industrial Reformation."

While Schuurman and de Vries provide the essential starting point for Christian reflection on business ethics, they leave the reader to develop more specific application. Nor do any of the other articles deal much with specific *practical* ethical problems from a Christian perspective.

The big picture?

G. Lindeque, general manager of human resources for Eskom, South Africa's electrical utility, provides an interesting review of his company's ethical code. And D.F. Mostert, CEO of SASOL, presents a useful discussion of the "management of value systems." But neither exposition is specifically Christian.

A "window" to the secular academic theory of business ethics and social responsibility is, however, included with a paper by A.B. Carroll of the University of Georgia (U.S.).

A reprint of a 1977 brief by Harry Antonides of the Christian Labour Association of Canada (CLAC) focuses on labor relations. This article was originally a submission to government, which precludes detailed development of the biblical arguments to support its conclusion. (For example, a discussion of the extent to which Christian employers should institute the CLAC's expressed goals of employee participation and co-determination would further needed discussion.)

The lack of detailed Christian perspectival work, no doubt, reflects the current "state of the art" in the integration of Christian faith with business ethics.

Keep studying

This volume also devotes considerable space to the ethics of the overall economic system. Antonides provides a useful introduction to the capitalism/socialism debate. Also included are previously published contributions by Bob Goudzwaard of the Free University and John Tiemstra of Calvin College.

Tiemstra, in "Stories Economists Tell," looks at the presuppositions of mainstream liberal and conservative economists and provides some aspects of the "Christian economic story." Although he admits this is "an untidy, ambiguous vision," his thoughts could be further developed.

For instance, although I share his conclusion that in a Christian vision "competition is a mixed blessing," his unsupported assertion that "competition is not necessary to achieve the public good" begs justification.

Tiemstra's second contribution is an extensive review of the recent Christian economic literature — a wealth of contributions that re-emphasizes the paucity of such material in the field of business. Further source material is provided in a bibliography.

Although I have not discussed all contributions to this book, the above lets light through a few of the panes in the "window."

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Calvin prof cruises info highway on $100,000

Other science grants total $170,000

Phil de Haan

GRAND RAPIDS, Mich. — A college professor in Rome, Italy, sits down at his computer, plugs into Gopher, hooks into the University of Tennessee's computers and minutes later is downloading math software on derivatives into his hard drive for his next day's class on that subject. He doesn't thank Calvin College..., but he should.

What's the connection? Literally, the Internet.

It's all part of the only archive in the world totally devoted to posting, reviewing and supporting mathematics software for use at the college and university level. And although the archive is housed in Knoxville, at Tennessee's main campus, one of the archive's two co-directors is Calvin College professor of mathematics Earl Fife. Fife and Calvin's math department recently received almost $100,000 from the National Science Foundation (NSF) to continue the work of the archive.

Now one might not expect an archive totally devoted to math to attract a lot of interest. However, when it opened in the spring of 1992 the archive was receiving 1,200 to 1,500 downloads per month. Soon thereafter it was up to 10,000 a month and recent traffic reports indicate that some 20,000 to 25,000 downloads take place each month, an average of about 800 per day!

"Most of the people who are downloading are in some area of education," says Fife. "U.S. education is the largest area of access, then Canada, then U.S. commercial and U.S. government. We also get very high traffic from Italy, Spain and Germany."

Fife's role as co-director involves placing all of the math packages on the archive. That means he not only solicits packages, but also reviews each package. Currently the archive has about 200 Macintosh packages and 300 DOS packages, with more being added each day.

Four other math/science professors have received NSF grants totalling $170,000. The money will support a variety of projects, several others of which are closely connected to the burgeoning world of computer networks.

25% of grant proposals accepted

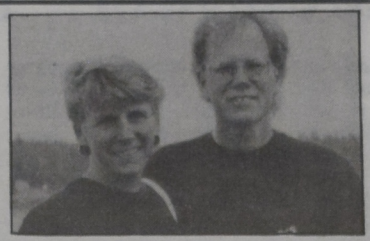
Calvin math professor Gerard Venema applied for and received almost $40,000 to create a Macintosh lab on campus in which students can use a variety of math software. Students will work in pairs in a 19-station lab which will utilize the powerful Macs plus the software to better help them understand first-year calculus.

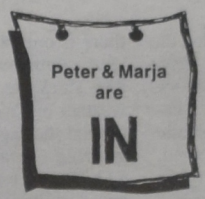
Meanwhile, biology professor Rich Nyhof will be using his grant, which also is close to $40,000, to set up a computer lab that will allow students to use the machines, plus a variety of software, to develop detailed investigations into many aspects of both human and animal physiology.

Then too, Calvin College physics professor John VanZytveld has a $60,000 NSF grant to strengthen his department's capabilities in teaching — to intermediate and upper level undergrads — the fundamental experimental techniques used in solid-state physics and the neighboring areas of materials science. His colleague Stanley Haan has a $30,000 NSF grant to study processes by which electrons are ejected from atoms and vice versa.

"This project is an example of curiosity-driven research," Haan said. "I'm not trying to build a better mousetrap here."

The 1994-95 NSF grants are part of the Division of Undergraduate Education (DUE) and its Instrumentation and Laboratory Improvement program. Only about 25 per cent of the proposal's submitted to the NSF were approved for funding. The broad purpose of the program is to contribute to the nation's goal of fostering excellence in science, mathematics, engineering and technological education, a key component of U.S. competitiveness. The awards received by Calvin are intended to support fundamental reform and improvement of laboratory instruction that can serve as national models.





More than one way to be married

Dear P & M:

In Western society, traditional marriages are on the way out; common-law marriage, trial marriages and "living with" arrangements with varying degrees of commitment appear to be on the increase.

Within the church we have institutionalized marriage and the state requires licenses or the publication of banns.

I can find nothing about marriage in the Reformed creeds, though I may have overlooked it. All we have are several marriage forms. The Bible itself, while speaking about what constitutes marriage, says little about how it is to be entered into.

All of this sets the background for my question: If two persons (one male and one female) declare to each other that they wish to be married to each other, and they pledge mutual love and fidelity for the duration of this life, and they vow to remain together, keeping their oaths "even when it hurts" (Psalm 15:4), ought not this relationship to be considered marriage, even if the union has been conducted without benefit of clergy? I am particularly interested in what the Bible says marriage is, rather than what the institutionalized church, or even the state says marriage is.

It would seem to me that if our definition is void, then there are a whole lot more marriages "out there" than we "in here" have recognized.

Dear Common-Law Marriage:

Adam and Eve were married without the benefit of clergy or witnesses. Boaz and Ruth headed for the city gate and the approval of the elders. The bride and the groom in Cana held a wedding banquet. But nowhere will you find a prescribed marriage ritual that tells us precisely how to conduct a wedding ceremony.

Despite all this, there are some norms that emerge from these biblical references to marriage. The Adam and Eve account emphasizes the exclusive nature of marriage wherein the "two become one flesh." The story of Ruth shows the elders functioning as civil and religious authorities who hear and hold people to the promises made. These authorities bless Boaz and Ruth while the people function as witnesses. Similarly, the wedding of Cana puts marriage in the public and communal realm, in so far as it involved the presence of feasting friends and family members.

The concept of covenant-making, which we find throughout both testaments, is also important for our discussion of marriage. The most important covenant is the one God made with his people. It was based on promises and it included mutual expectations and responsibilities. Lists of blessings and curses were attached so that everyone understood the serious and binding nature of the contract. This divine covenant is the model for our interpersonal covenant making. It stresses the sacred nature of vow-making and oath-keeping.

Although the Bible does provide these norms, it also shows that marriage practices and rituals have gone through many changes. Jacob had two wives and two concubines, Solomon had 300 wives and 700 concubines, and New testament elders were told to limit themselves to only one wife. The Israelites who conquered Canaan and took war brides had to follow a strange prescribed ritual: "Bring her into your home and have her shave her head, trim her nails and put aside the clothes she was wearing when captured. After she has lived in your house and mourned her father and mother for a full month then you may go to her and be her husband and she shall be your wife" (Deut. 21:12,13). Weird, eh? Yet it shows the variety of ways in which God permits people to enter marriage!

This strange passage also links the act of intercourse with marriage and, indeed, there are many places in the Bible where sexual intercourse is evidence enough that there is a marital union. Phew! We leave the implications to you.

So you're probably right that there are more marriages than we've recognized, especially if we are to understand that God knows who has been intimate and who has exchanged vows. This does not mean, however, that we should disregard the biblical norms. In a sinful world we need to make ourselves accountable to God and to each other. How else can we help each other close the door on all the things that create insecurity for our spouses, our children and ourselves? How else can we help each other image God's faithfulness?

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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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On July 30, 1994, our youngest daughter

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JOHN PETER HEIDA

It was a day full of joy in the Lord, of celebration with families and friends, of memories and teasing. Their address: 430 Hazel Ave., Apt. 3, Waterloo, ON N2L 3P8

Johanna and Adrian Peetoom, Waterloo, Ont.

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Mr. and Mrs. Siebolt and Annie Siertsema of Auburn, Ont., together with Mr. and Mrs. Jim and Marie DeHaan of Wheaton, Ill., joyfully announce the forthcoming marriage of their children

NANCY ANNE
and
PETER ANTHONY

on Saturday, Sept. 3, 1994, at 11 a.m., D.V., in the Blyth Chr. Ref. Church, Rev. Dirk Miedema officiating.

Future address: 93B Grange Street, Guelph, ON N1E 2V3

VAN DUYVENVOORDE-HEERINGA:

Peter and Jane Van Duyvenvoorde of Beamsville, Ont., and Jerry and Ria Heeringa of Stoney Creek, Ont., are pleased to announce the marriage of their children

ELAINE DAWN
and
MICHAEL JOHN

The ceremony took place in Jubilee Fellowship Chr. Ref. Church in St. Catharines, Ont., on Saturday, Aug. 27, 1994, at 2:30 p.m.

It is our hope and prayer that they will always experience the Lord's richest blessing in their life together. Future address: 220 McNeilly Road, Stoney Creek, ON L8E 5H9

Personal

Christian widower, 58, good health, young at heart, would like to meet Christian lady, age 50-60. Please reply to **File #2622, c/o Christian Courier, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1**

Anniversaries

1949 September 1 1994

"The Lord watches over you - the Lord is your shade at your right hand..." (Ps. 121:5).

With praise and thanksgiving in our hearts, we celebrate the 45th wedding anniversary of our parents and grandparents

JAN and GERREDIENA KIERS
(nee ELMERS)

We thank our heavenly Father for His direction in their lives in the past, and we trust in His continued grace and love for the future.

With love,
Nick & Marlene — Grimsby, Ont.
Michael, Sandra, David, Sharon
John & Doreen — Caistor Centre, Ont.
Wilfred & Connie — Wellandport, Ont.
Jeremy, Brian, Scott, Jacqueline, Richard, Robert
Andrew & Geraldine — Beamsville, Ont.
Grace — Hamilton, Ont.

Home address: Shalom Manor, 12 Bartlett Avenue, Grimsby, ON L3M 4N5

Jarvis Ingersoll
1969 August 30 1994

With hearts full of gratitude and joy, we,

GERTIE KRAMER
and
WAYNE SJAARDA

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the Neth. Ont.

The Lord welcomed home after a long and courageous battle with leukemia

JOHN DRENTH

in his 57th year.

Beloved and devoted husband of Pauline.

Greatly loved and missed by his children and grandchildren:
Marty & Margaret — Burlington, Ont.
Derek
Rick & Amy — St. Thomas, Ont.
Travis
Paul & Amanda (fiancee) — St. Catharines, Ont.
Michael, Christopher
Coreen & Mike Galenkamp — St. Catharines, Ont.

Son of Evelina Drenth and the late Marten Drenth.

1 Samuel 16:7b.

God saw that you were getting tired
And a cure was not to be
So he wrapped his arms around you
And whispered, "Come to me."
Golden heart stopped beating...
Hard-working hands at rest,
God broke our hearts to prove to us
He only takes the best.

The funeral service was held on Aug. 23, 1994, at Covenant Chr. Ref. Church, St. Catharines, Ont., pastors Eric Groot-Nibbelink and Jack Vos officiating.

Correspondence address:
392 Linwell Rd., St. Catharines, ON L2M 2P4

Teachers

ROCKY MOUNTAIN HOUSE, Alta.: Rocky Chr. School in Rocky Mountain House invites applications for a **teaching position in Junior High** from Nov. 21, 1994, to June 30, 1995. Preference will be given to those with specialties in science and French and/or physical education. Please send transcripts, resumes including a Christian Education philosophy statement to:

Mr. Wm. Slofstra, principal
Rocky Christian School
5204-54 Avenue
Rocky Mountain House, AB
T0M 1T3

For more info. call:
(403) 845-3516 or 845-5598
Deadline for applications Sept. 30, 1994.

Look for
Peter and Marja
on page 14...

Obituaries

Pastor Sieds Vander Meer

The Lord suddenly took home his servant

SIEDS VANDER MEER

on Aug. 22, 1994, in his 60th year.

He will be remembered as a caring husband, father and friend who emanated joy and wisdom not only in his preaching but also with his daily contact with others. He was the pastor of the Exeter Chr. Ref. Church and former pastor of Welland, Newmarket and Wallaceburg Chr. Ref. churches. His gentle love for children and compassion and understanding for others was evident in his life. His love for life, his warm embrace, his kind voice and his gentleness will be missed by all.

He was the beloved husband of:
Evelyn (Strikwerda) Vander Meer

Dear father and grandfather of:
Howard & Peg Vander Meer — Waterdown
Heidi, Peter
Ted & Mary Vander Meer — Wainfleet
Steven, Heather, Nicholas
Ada Vander Meer — Etobicoke
Elsa & Rob Deyell — Essex Junction, Vermont
Bethany, Raela
Julia Vander Meer — Exeter

Although we are grieving, we know that he is rejoicing with his Lord.

"The joy of the Lord is your strength" (Neh. 8:10)

Correspondence address:
E. Vander Meer, 260 Churchill Dr., Exeter, ON N0M 1S1

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Classifieds

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Mr. Ren Siebenga, Principal
Toronto District Chr. High School
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Events

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September 14 Queen St. United Church, **Lindsay**, Ont.
September 15 Providence CRC, **Beamsville**, Ont.
(with "Mattaniah Male Choir")
September 16 Ebenezer CRC, **Jarvis**, Ont.
September 17 First CRC, **Sarnia**, Ont.
(with "Con Spirito Choir")
September 20 St. Andrew's Presbyterian Church, **Ottawa**, Ont.
September 22 Rehoboth Can. Ref. Church, **Burlington**, Ont.
September 23 Maranatha Can. Ref. Church, **Fergus**, Ont.
September 24 Melrose United Church, **Hamilton**, Ont.
(with "Mattaniah Male Choir")

All events start at 8 p.m. Tickets at the door.
For info. call (905) 684-1338.

Redeemer College

Redeemer College invites applications for the position of

Community Relations Director

to commence September 1, 1994.

- Areas of responsibility include publications management and relations with media, churches, and the public. The successful candidate will be strong in the areas of writing, editing, and public speaking, and will hold at least a Bachelor's degree but preferably a Master's degree in a related discipline; he or she will have demonstrated effective management skills in an institutional setting.
- Candidates will possess and show evidence of an enthusiastic Christian faith and a commitment to liberal arts education from a Reformed Christian perspective.

Inquiries, applications, and resumes should be directed to

the Human Resources Director,
Redeemer College,
777 Highway 53 E., Ancaster, ON L9K 1J4
Fax: (905) 648-2134; Phone: (905) 648-2131

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PRESIDENT

Dordt College invites nominations or applications for the position of president. Founded in 1955, Dordt College currently serves over 1100 students in more than 40 academic programs. The college seeks candidates who demonstrate the following qualifications:

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- scholarly insight and the ability to communicate it within the context of Reformed, Christian higher education;
- the ability to provide leadership to the entire college community, including helping to set and implement long-range goals;
- talents for generating enthusiastic support for the mission and work of the college;
- the ability to maintain positive relationships with other organizations, both within and beyond higher education;
- a vision for the future of Dordt College.

Applications and nominations are requested by October 15, 1994. Plans are to make an appointment during the 1994-95 year, with the term to begin in the summer of 1996. Materials should be sent to:

Presidential Search Committee
Dordt College
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Miscellaneous	Miscellaneous	Miscellaneous	Events	Bed & Breakfast

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See page 5.

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Calendar of Events

Sept. 5 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Barbecue to follow.

Sept. 5 "Peter Tigchelaar and Band" in concert, 8 p.m., Redeemer College, **Ancaster**, Ont. Tickets $8/$10 (student/others) at the door.

Sept. 6 Redeemer College Convocation, 10:15 a.m., RC, **Ancaster**, Ont. President Cooper speaks on: "Building Academic Community" as based on Eph. 4:3. All welcome!

Sept. 9 Concert by the "Immanuel Youth Choir," Urk, the Neth., directed by Jan Q. Zwart. At 8 p.m., First CRC, **Sarnia**, Ont.

Sept. 9 Special evening in honor of Peter Zwart upon his retirement from CRWRC. At 7 p.m., Toronto Airport Delta Hotel (801 Dixon Rd.), **Etobicoke**, Ont. Speaker: Ben Vandezande. Tickets $25. Info.: (905) 336-2920.

Sept. 9 Retirement evening for Rev. and Mrs. Charles T. Fennema, 8 p.m., Knox Chr. School, Bowmanville, Ont. (Farewell service on Sunday, 10 a.m., Rehoboth CRC). Info.: (905) 623-1989.

Sept. 10 "The Sacred Diary of Adrian Plas," a one-man theatrical show about a man's spiritual journey, 8 p.m., Red. Coll., **Ancaster**, Ont. Tickets $8/$10 (student/others) at the door.

Sept. 11 Huron Campus Ministry - sponsored special student welcome service, 10 a.m., CRC, 209 Bearinger Rd., **Waterloo**, Ont. Students, parents and friends are welcome!

Sept. 11 London Campus Ministry-sponsored "Welcome to Students" worship service, 6 p.m., First CRC, 513 Talbot, **London**, Ont. Students, parents and friends are welcome!

Sept. 14-24 Organ and trumpet concerts by Andre Knevel and the Brouwer Brothers from the Netherlands. All events start at 8 p.m. **Sept. 14**: Queen St. United Church, **Lindsay**, Ont.; **Sept. 15**: Providence CRC, **Beamsville**, Ont. (with "Mattaniah Male Choir"); **Sept. 16**: Ebenezer Chr. Ref. Church, **Jarvis**, Ont.; **Sept. 17**: First CRC, **Sarnia**, Ont. (with "Con Spirito Choir"); **Sept. 20**: St. Andrew's Presb. Church, **Ottawa**, Ont.; **Sept. 22**: Rehoboth Can. Ref. Church, **Burlington** (West), Ont.; **Sept. 23**: Maranatha Can. Ref. Church, **Fergus**, Ont.; **Sept. 24**: Melrose United Church (Locke & Homewood), **Hamilton**, Ont. (with "Mattaniah Male Choir").

Sept. 17 "The Immigrants" (Canadian and Irish folk music) in concert, 8 p.m., at Red. Coll., **Ancaster**, Ont. Tickets $5 at the door.

Sept. 17 Camp Shalom's 25th birthday and 17th annual fall fair, 9:30 a.m. - 4 p.m., at Camp Shalom, **Cambridge**, Ont. A great day for the family! Info.: (519) 623-4860.

Sept. 17 The Can. Chr. Bus. Fed. Halton Chapter dinner meeting, 6 p.m., at "The Plainsman Restaurant," Hwy. 5, **Waterdown**, Ont. Speaker: Dirk de Vos, B.A., LL.B., M.B.A., on "Christian entrepreneurship: A new vision and a new mission." Info. (905) 522-8602.

Sept. 19-21 Concerts by the "Immanuel Youth Choir" from Urk, the Neth. (Jan Q. Zwart, director). **Sept. 19**: 8 p.m., Chalmers United Church, **Woodstock**, Ont.; **Sept. 20**: 8 p.m., Holland Chr. Homes, **Brampton**, Ont.; **Sept. 21**: 7:45 p.m., Melrose United Church, **Hamilton**, Ont. Info.: (905) 648-6585/3170.

Sept. 22 Reformed Bible College Alumni meets at 7:30 p.m., Melrose United Church, 86 Homewood, **Hamilton**, Ont. Speaker: Rev. Bassam M. Madany, Minister of Arabic Broadcasting, Back to God Hour. Info.: (905) 627-4213.

Sept. 24 Annual membership meeting, 2 p.m., Redeemer College, **Ancaster**, Ont. Registration starts at 1:30 p.m.

Sept. 24 Watch the "Eh JJ Show" at 8 p.m. on **Vision TV**. Includes a retrospective on Mahalia Jackson and a brief documentary on Redeemer College, featuring former CC staff reporter **Irene Bom!**

Sept. 24 Organ concert by Jonathan Oldengarm, 7:30 p.m., Benton Street Baptist Church, **Kitchener**, Ont. Free-will offering. Info. : (519) 745-3792.

Sept. 25 Canadian Council of Churches' 50th anniversary celebration service. 4 p.m., Yorkminster Park Baptist Church (1585 Yonge St.), **Toronto**, Ont. (this service will be broadcast on CBC TV's "Meeting Place" on Oct. 2). Info.: (416) 921-7759.

Sept. 28-Oct. 3 Ontario tour of Frisian comedians/singer Taeke van der Meer and Piet Braam. All events start at 8 p.m. **Sept. 28**: West Middlesex Memorial Arena, 334 Metcalfe St. W., **Strathroy**. Tickets (519) 245-2319; **Sept. 29**: Calvin Mem. Chr. School, 300 Scott St., **St. Catharines**. Tickets: (519) 587-2162; **Sept. 30**: Jarvis Community Hall, Park St., **Jarvis**. Tickets: (519) 587-2162. **Oct. 3**: Knox Chr. School, 410 Scugog St., **Bowmanville**. Tickets: (905) 623-2318.

Oct. 14-15 Celebrating 35 years of diaconal ministry! **Oct. 14**: Special celebration service at Second CRC, **Brampton**, Ont. Speaker: Peter Zwart. **Oct. 15**: 35th annual meeting (16 workshops and 16 seminars) at John Knox Chr. School, **Brampton**, Ont.

Oct. 22 "Ninth Annual All-Ontario Holy Spirit Conference," Crossroads Centre, **Burlington**, Ont. Info.: (905) 567-8373 or 822-1244.

Oct. 29 "Love for the Least of These," an exciting conference by CPJ and NADC, **Edmonton**. Info.: (403) 474-0670.

Nov. 4 "Christian Festival Concert," by the Ontario Chr. Music Assembly, directed by Leendert Kooij. Guest artists: Marjorie Ginczinger, Sander van Marion and Andre Knevel. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Info.: (416) 636-9779.

Dec. 11 J.S. Bach's "Christmas Oratorio" will be performed by the Mississauga Choral Society and Sinfony Players and special guests Monica Whicher (soprano), Marcia Swanston (mezzo soprano), Dennis Giesbrecht (tenor), and Bruce Schaef (baritone). At 8 p.m., St. Dominic's Church, **Mississauga**, Ont. Info.: (905) 278-7059.

Attention:
Subscribers/Advertisers

During September we are scheduling issues for September 2, 9 23 and 30.
(See box on page 3.)

Christian Courier **will not publish on September 16, 1994**

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Comment

World news

Carl D. Tuyl

bytes

St. John's will be 500 years old!

Draw the curtains, Big Brother CSIS is watching. They spied on the Jewish Congress and also on the Reform Party. Double shame! And while you were lolling in the sun *The Louis St. Laurent* was breaking nine-foot ice at the North Pole; and Queen Elizabeth was bracing bitterly cold winds at Rankin Inlet, which is competing with Iqaluit to become the capital of Nunavut in 1999. The children sang "O Canada" in Inuktitut.

★★★

The RCMP wants us to know that illegal immigrants convicted of serious crimes are avoiding deportation. Of the 1,296 criminals on the lam, they have found and removed only 14. And that from the force that always gets its man. Another confidence gone!

★★★

We're not squeaky clean in Canada when it comes to human rights, even though we like to think so. Now a group of human rights experts of the United Nations has urged Canada to eliminate policies that discriminate against aboriginal and other minority people. So there!

★★★

St. John's, Nfld., will celebrate its 500th anniversary in 1997. Book early if you want to be there.

★★★

Parizeau and Johnson are still going at it. Johnson was put on hold for a few days because of laryngitis, and Parizeau's moustache looked in need of a trim. Third man — Bouchard — is doing the heavy shooting, making no beans about his sovereign Quebec vision. Our Prime Minister steadfastly refuses to become part of the melee, much to the chagrin of Bouchard, who would love to lock horns with him.

★★★

Monsieur (remember him?) is vacationing with Mila in Boris Yeltsin's cottage. The former prime minister, according to William Thorsell of the *Globe and Mail*, is also "personally motivated in the struggle for exoneration from what he perceives as jaundiced misjudgments about his record." He is probably aspiring to sainthood.

★★★

How about three loud boos for the baseball millionaires who went on strike just when the Expos were poised to transport the World Series from Toronto to Montreal. Even the thought of that possibility was more than any and all could endure, so they hit upon this simple and abhorrent solution: strike. And then there is Bluey. Bluey, a long-tailed macaw, was forced into early retirement from a zoo on the Isle of Wight for conduct unbecoming a parrot. Bluey, who was previously owned by a sailor, made too many references to actions connected with procreation. I know some people who do that.

★★★

I caught a headline in a Dutch national paper, which translated reads: "Doctor commits suicide *again*."

★★★

The Belgian army apparently doesn't have many highly intellectual members. In order to get an increase in pay, soldiers and corporals have to pass an exam in which they have to match answers to certain questions. A sort of "Jeopardy" in uniform. Alas, too many of the soldiers failed the test and the army is now offering a course that teaches which questions belong with which answers.

★★★

Of course you'll want to know the travel plans of Emperor Akihito of Japan. His Majesty will be in Europe during October. Also, did you know that Mother Theresa received an honorary doctorate from Providence University in Taichung, Taiwan? Items like this prove once more that readers of this column belong to the best-informed people in Canada. Where else could you read that all train traffic in the western part of the Netherlands came to an abrupt standstill because thieves stole 50 metres of copper cable from the tracks.

★★★

Unicef reports that at least 3,000 Romanian girls have been sold to Turkish brothel keepers. The United Nations has disclosed that hundreds of children are being sold in that country.

★★★

President Clinton is imitating Queen Elizabeth's *annus horribilus*. His crime bill went down the tubes on a procedural, but then was resurrected — with changes. But his health plan is stuck in an avalanche of national verbal porridge. I read somewhere: "Having no bad luck is enough good luck."

★★★

The United States and North Korea have agreed to cool down their confrontational politics, and preparations are under way to establish official diplomatic relations.

★★★

Italian Prime Minister Berlusconi can really pick'em. His Labor minister, Clemente Mastella, blamed the lowly status of the lira on the New York Jewish lobby. Your typical scapegoating. Mastella apologized all over the piazzas, but there is this law of the creation: no word ever spoken can be taken back. The other law is that nothing ever leaves the planet. I think it all winds up in my garage.

★★★

The story that Prof. Lewis Smedes told at the recent ICS conference cannot be kept secret. Dr. Smedes, as you know, is the author of that bestseller *Sex for Christians* (see C.C.'s review, Aug. 19). The book was for sale on the honor system in a Calgary church of a certain unnamed but well-known denomination. Alas, the honor system failed, as it is wont to do sometimes. The book kept being taken without money being deposited in the box. One of the following weeks an announcement appeared in the bulletin of that church: "Sex for Christians is not free." Church bulletins are a constant source of humanity's accumulated wisdom. Like this one: "Please do return the tapes of the minister's sermons. We need to erase them."

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

Evangelical radio station to be established in Croatia

ZAGREB, Croatia (EP) — An interdenominational radio station will go on air in Croatia as a result of the formation of an international media organization in mid-July.

Following the initiative of the Croatian Religious Liberty Association's Commission for Religious Liberty and Media, a number of religious denominations and organizations founded Interdenominational Consessionaire Organization of Radio (ICOR). The group is studying the new Croatian Law on Telecommunications, assessing the needs and wishes of the involved religious denominations, and working on the draft constitution of the organization.

ICOR includes representatives of the Baptists, Church of Christ, Evangelical Church, Gospel Church and other religious institutions.

"Religious denominations are enthusiastic about the joint ICOR project. There was a consensus about whether such a project is needed, especially since it is becoming obvious that minority religious denominations will have a hard time if they try to work in this area on their own," said Tihomir Kukolja, ICOR's president.

Kitchener, Ontario

First Christian Reformed Church has moved. We outgrew and sold our premises on Ottawa St. and are actively working towards completion of a new church building. The facilities of Woodland Christian High School (R.R. #1, Breslau, Ont.) are being used temporarily for worship. Our 6 p.m. services on Sunday, Aug. 7 to Sept. 4 (inclusive) will be held at Waterloo CRC, 209 Bearinger Rd., Waterloo, Ont.

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NC

Saskatchewan Christian scholar reaps Renaissance-sized plums

An interest in ordinary believers motivated esoteric studies

Bert Witvoet

STONEY CREEK, Ont. — One day during reading week last winter Dr. Nicholas Terpstra received two phone calls five minutes apart that sent him soaring above cloud nine.

The first call was from a Cambridge University Press editor who told him that his manuscript had been accepted for publication. The second call from Harvard University informed him that he had been awarded a fellowship to the Harvard University Center for Italian Renaissance Studies in Florence, Italy.

Terpstra, an associate professor of history at Luther College at the University of Regina, took the rest of the day off.

THERESE STECYK WITH PERMISSION FROM THE U OF R REPORT

A happy prof: one of 14 scholars chosen from hundreds of applicants for the Harvard award.

A new area of study

Six months later he is sitting in a donut shop near his parents' and parents-in-law's homes talking about his research. The book and the fellowship are connected through his studies of Italian confraternities. Confraternities (not to be confused with university clubs called "fraternities") are community service groups of lay people in the Catholic Church that formed during the 12th and 13th centuries across Europe. Their aim was to practise piety at the local level by establishing hostels and hospitals and engaging in other forms of charity.

Confraternities are a fairly new area of Renaissance study he has worked on since his dissertation 10 years ago. Only five years ago the Society for Confraternity Studies was started. It has 150 members across the globe.

Why would a 20th century scholar want to study confraternities? Because Terpstra is interested in knowing how ordinary people throughout the centuries have expressed their Christianity.

Elitist take-over

Terpstra has in the past studied the social welfare system of Bologna, Italy. He will now try to do a comparative study of Florence and Milan.

In addition, he wants to see how in the 15th century the more powerful class of patricians took over the fraternities from the artisans and whether or not they used fraternities to hold on to power.

The early fraternities practised inclusion, says Terpstra. There was no emphasis on social standing and women were part of the movement. The patricians, being more class and power conscious, practised exclusion.

Terpstra sees himself as a reformational scholar, meaning a scholar who is interested in seeing how religion shapes society. But unlike many reformational scholars in the past he also wants to show how society influences religion. He uses an image taken from Dr. Al Wolters' book *Ideas Have Legs* to make his point: "The traditional scholars looked at how intellectuals influenced their period, how the head shaped the legs, but I'm interested as well in how the legs shape the head." Terpstra is accomplishing this by introducing more anthropology and sociology into the history of philosophy.

From church to state

Although Terpstra is reluctant to make modern-day parallels, he does find that in the immediate past churches often started out being involved in social welfare only to have the state step in and take over.

"A lot of hospitals and universities started out as denominational hospitals and universities," he says. "Then the grants come and eventually they are taken over."

Luther College, where Terpstra teaches, is still run by a board appointed by the Evangelical Lutheran Church in Canada. It is federated with the University of Regina.

Terpstra's book that will soon be published is entitled *Lay Confraternities and Civic Religion in Renaissance Bologna*.

The nice part about Terpstra's work is that he does not feel he has to compromise any of his Christian insights. "If I were to publish this with a Christian publisher, I would say exactly the same thing," says this graduate of Hamilton District Christian High, McMaster University and University of Toronto.

Thinkbit

"When a person is his own doctor, he has a fool for a patient."

From: a medical book

News Digest

Edited by Marian Van Til

Golfing is good exercise...really!

OTTAWA (NC) — Contrary to popular opinion, golf really does give you a workout, says a recent Purdue University study — that is, if you if leave the golf cart behind. Walking and pulling a set of clubs for 18 holes (about six km) burns about 1,060 calories for a 150 pound person. That's the equivalent of running 10 km!

Mennonites publish women's poems

WINNIPEG (MCC) — Mennonite Central Committee (MCC) has just published an anthology of poems and dramatic readings written by women, entitled *Braiding Hearts and Hands*. It contains 42 submissions by 26 women, reflecting how women experience abuse, conflict, hunger, poverty and traditional roles. The book is available from MCC (134 Plaza Dr., Winnipeg, R3T 5K9).

Church leaders in India push for more educational rights

Ajay Ghosh

NEW DELHI, India (NNI)--India's top church leaders are lobbying President Shankar Dayal Sharma to grant the Christian community greater educational control over privately run schools and colleges, in light of a Supreme Court decision which regulates admissions policies.

A delegation of 13 church leaders met with the president on July 7 to press for the safeguarding of constitutional rights related to minority-run schools.

The delegation, composed of leaders of every major Indian Christian denomination, submitted a memorandum to Sharma citing a "growing tendency to curtail, abridge and whittle down the content and spirit of minority educational rights" through unconstitutional laws and government actions.

The delegation insisted that "the right of admission should be left with the management of the minority schools and colleges, and not determined by external agencies." The delegation also stressed the article's importance in enabling minorities to preserve and foster their distinct cultural identity.

Over the past year, Christian students in India's 228 Christian colleges comprised an average of only 39 per cent of the total student body, although percentages varied from state to state. Though academic standards are high and the schools attract a range of applicants, those who run the Christian schools have observed and protested the gradual loss of control over their schools and colleges through government restrictions on their admissions policies. Church leaders have also expressed the demoralizing and financially draining effects of court cases in which they have sought or defended minority educational freedom.

The Supreme Court is expected to review the current policy on minority educational rights, specifically examining such issues as what constitutes minority status, whether the "right to administer" includes the right to admit students, and to what extent regulations can be imposed on minority schools receiving grant-in-aid.